> remedy for this evil was palpable, and was promptly applied. (5)

Workman's obsession with such details seems to reflect both his attitude to disease and the rather heroic and all-encompassing role that he constructed for himself as doctor. Fearing the return of Asiatic Cholera in 1871, he describes with words and a little drawing how `downward ventilation' works by drawing off foul air through a pipe intersecting the drain above the water-trap, on the same principle as a tobacco pipe. His constant tampering with things like ventilation eventually precipitates a public quarrel with Kivas Tully, the Architect of Public Works (1872, 27).

A much earlier source of this preoccupation with epidemics is suggested by a significantly later piece, Reminiscences of Asiatic Cholera in Canada, published in The Canada Lancet in 1883.[xii] Plague is the disease of civilization, following the trails and caravan routes of commerce and religion, Workman's `march of armies...advance of caravans...trails of Mahommedan pilgrimages' (38), like the other more figurative or partly man-made `plagues' that eventually preoccupied him. Plague is a complicated part of what Workman defines his Asylum against, an especially metaphorical sign of what his Provincial Lunatic Asylum is an asylum from, especially in the mid-1850s when, due in part to its physical location in what is then `the country', but also to Workman's own rigorous precautions, the city seems as distinctly urban and plague-ridden, as the asylum is rural and healthy.

Moral Pestilence

The report for 1857-58 features an unusually long section on the causes of insanity, focusing on society itself. While he does not have sufficient data to confirm the `concurrent opinion' of writers on the subject, that insanity is on the rise, he notes the rise of `the various contributive agencies', from which he finds it `almost impossible to withhold the admission that it is yearly becoming more prevalent' (12).